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# THE NUR AF SHAN

PUBLISHED EVERY FRIDAY.

VOL. X.

LUDHIANA:—May 18th, 1906.

No. 20

## FOREIGN TELEGRAMS.

London, May 9.

It is stated from Gaza (Palestine) that Turkey has appropriated a strip of the Syro-Egyptian frontier to the extent of one hundred thousand acres.

A strong patrol of Egyptian coast guards with five guns has proceeded east of the Suez Canal.

Prince Louis of Battenberg, with two cruisers, has arrived in the Piræus.

Other vessels and a second cruiser squadron are expected to-morrow.

The Duma assembles to-morrow. There will be an elaborate ceremonial at the opening.

The Tsar will deliver his speech from the throne at the Winter Palace.

New fundamental laws for the Russian Empire have been promulgated asserting the autocratic power and limiting the powers of the Duma.

This has caused consternation among the Russian liberals.

A meeting was held in St. Petersburg yesterday evening at which several members of the Duma were present. The meeting was broken up by troops.

The Pope gave the Maharaja of Burdwan a private audience to-day.

London, May 10.

In the House of Commons last night Mr. Vivian, the Labourite Member of Birkenhead, moved, and the Government accepted, a resolution demanding drastic steps for the reduction of armaments and the inclusion of the same in the programme of the Hague Conference.

The resolution was adopted unanimously.

Sir E. Grey said that there was never a time when it was less necessary to insist on our naval supremacy. He dwelt on the growing feeling of the peoples of Europe against the burden of armaments and said that no more profitable subject could be discussed at The Hague Conference. But what Great Britain could accomplish must depend upon the response of other Governments.

Allahabad, May 10.

London, May 9.—The Maghzen has stated semi-officially that the Sultan will sign the Algieras Agreement unamended.

London, May 10.

The *Minerva* is at Port Said. Admiral Lambton who was on board has gone to Cairo.

London, May 11.

The cruisers *Dido* and *Isis* are off Phalerum.

Sir E. Grey in the House of Commons said that Turkey's claims raised issues far beyond Tabah, and His Majesty's Government cannot refer the safety of the canal to arbitration. The best methods of defining the frontiers was by a joint Commission as Britain proposed.

Yesterday Tewfik Pacha visited Sir Nicholas O'Connor, the British Ambassador, at Constantinople, who rejected certain pro-

posals made and insisted on absolute compliance with the British demands.

Sir Nicholas reminded him that the term of grace was drawing to a conclusion.

Admiral Lambton with the *Thetis*, the *Perseus* and the *Minerva* is at Port Said awaiting orders. The ultimatum expires at midnight on Sunday, and the fleet takes action immediately afterwards.

The paper state that Colonel Cuthbert, of "ragging" case fame, has been appointed Assistant Adjutant-General in Egypt.

It is understood that General Paget is leaving Aldershot for Egypt.

London, May 10.

The Tsar and his family have arrived at Peterhof and proceed to-day by river to the Winter Palace where his Majesty ceremoniously receives the Duma and delivers a speech from the Throne.

The river and bridges will be cleared.

The members of the Duma were received at the Winter Palace to-day with great ceremony. The whole route to the Palace was crowded, and the members, who drove in carriages, were greeted with loud cheers.

His Majesty addressing the members of the Duma in a speech from the throne, said:—

"I greet you in the ardent belief of Russia's future happiness. Complicated and difficult labours await you, but I am convinced that you are inspired and united by love for the fatherland."

His Majesty promised unshakably to maintain the institution conferred on the country.

He then urged upon the serious attention of the members the needs of the peasants, which, he said, should form their special study, the enlightenment of the nation, the development of the country, and the security of its welfare.

"Freedom," he said, "was not the only thing necessary but order based upon law."

The speech concluded by declaring:—"I ardently hope to bequeath to my son a firm, well ordered and enlightened state"; and invoked the blessings of God to the labours of the Duma.

London, May 11.

At the first sitting of the Duma Deputy Petrunkevitch said that the Duma was bound to devote its first free words to freedom's victims now filling the prisons, whose release Russia demanded.

The Duma was adjourned till Saturday.

Demonstrations have been general throughout the Empire, and collisions have taken place between troops and demonstrators at Warsaw, Simbirsk and Kazan with many casualties.

London, May 14.

Reuter's correspondent at Constantinople, wiring on Saturday, says that, while the Porter's reply agreed to evacuation and delimitation, Sir Nicholas O'Connor considered that its form was unacceptable and insisted on complete satisfaction before Sunday.

Other telegrams state that the reference to delimitation is most vague leaving an opportunity of renewal of the dispute on a favourable occasion.



## EDITORIAL NOTES.

"My times are in thy hand." *My times*—these times. How utterly impossible it would be to find satisfaction in any theory of the universe that did not postulate One ruling and guiding! Stoicism, undifferentiated from absolute immobility and impassiveness, would be the only form of moral existence (if we may call any such state of spiritual anesthesia moral) compatible with a world in which there was no one to be moved in any way by man's plaints. Men's hearts do "fail them for fear when they begin to consider the possible outcome of events already taking place in case there is nothing but blind chance to direct them. There can be no such terror of an Almighty God (until we are absolutely convinced of his being against us) as there is of Almighty chance. "What a day may bring forth." How wonderfully expressive! and yet how lightly we use the words, until some new evidence is given us of our inability to even guess—in some cases—what tomorrow's sun will look upon when he rises above our horizon.

As we write these words early on Monday morning the 14th, we know that some six hours ago a great decision was made by one of the nations of Europe; but apart from the general surmise that, as a war would be most unwise for the power in question, it will probably not fight, we can venture on no prophecies. When these words reach our readers, all will have become plain. That which is to day in bud, will then be full blown. But, even so, who of us would dare to predict what may result from this decision, no matter in which way it be made. The nations plan, but often they themselves are quite unaware of how mysterious are the elements out of which they are building their most important structures.

The Monthly Reporter, just came to hand, brings us the very pleasant news that the Revised Urdu New Testament will be out this month. For those who have not yet had the opportunity to do so there awaits the pleasure of comparing the translation with the older ones, not merely with a view to ascertaining its merits as an expression of familiar thoughts in newer and more perfect language, but also with the purpose to learn how the so-called Nestle text, underlying the new translation, will affect and alter the statement of well known passages.

We cannot agree with those who apprehend serious difficulties arising in the minds of inquirers from the new readings of this text. Every new version must of course cause comment, and if we are to avoid all that induces discussion we must be content with the progress that has al-

ready been made, and try to forget that it was itself dependent upon the propagation of new views, which are now old ones. This is not to say, of course, that the new readings are in themselves necessarily correct. Time will show what the enlightened church will accept as the best text of the most precious book in the world; but meanwhile it will be doing mankind in all lands a great service, if we can convince them that neither the inspiration nor even the inerrancy of the Scriptures is dependent upon our having absolute uniformity of opinion regarding all passages. It is most necessary that this should be understood at once, otherwise the church will be faced with endless and useless discussion.

Some time ago we read an interesting defence of Roman Urdu in the Forman Christian College Monthly. We hope before long to print an article or articles dealing with this subject at proper length, but meanwhile it may not be useless to say a few words by way of comment; and, as the vernacular part of this paper is printed in the Persian and not the Roman character, we shall hardly be accused of speaking in our own defence.

The chief reason why it seems inevitable that the Roman letters or a modification of that system should be employed in the near future for printing the literature of this land is that it combines the qualities of clearness, cheapness and beauty. As a land advances in civilization it demands that its people shall have good books, well printed and at reasonable cost. The immense editions of certain volumes which issue from European and American Presses would be quite out of the question, if their production depended upon lithographic processes. Good lithography had its limitations. If it be argued that it is possible to print Persian Urdu in that modification of the character commonly known as printed Arabic we simply say that, so far from being cheap this is a most expensive style of book making, and has moreover proven almost as unpopular in India as the Roman. We look for the time to come when this land will produce a vernacular literature worthy of a most beautiful setting on the page and available at the same time for those who have not the money to spend upon the exquisite but fabulously expensive manuscripts of the Persian illuminators. William Morris at the Kelmscott Press in England and Thomas Mosher in America have shown the world what can be done in the way of making beautiful books that are not too expensive for the ordinary man. Their work would have been impossible if they had been bound down to lithography as a process.

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#### XIV.—SOME OF DAVID'S NETS AND SOME OF OURS.

BY DR. ALEXANDER WHYTE.

"He shall pluck my feet out of the net."—Psalm xxv. 15.

What was that exact net, I wonder, in which David's feet were so taken at that time? Whose hands, I wonder, had spread that ensnaring net for David's feet? Was that ensnaring net spread stealthily and out of sight on some path of David's life of duty; or was David where he ought not to have been, when suddenly that ensnaring net closed in upon him? Did he see any signs of that net before he walked into it; or were his feet caught in it, in a moment, before he knew where he was? By what bait, I wonder, was David inveigled into that net? By what decoy, of man or woman, was he deluded into it? Is it conceivable that a man like David could have actually woven that net with his own fingers, and then have walked into it with his eyes open? How old would David be when he first fell into that fearful net? And in spite of what warnings and entreaties would he not be held back from its seductive decoys? But David's so tragical story is not told us for our love of curiosity into another man's matters. Neither is it told us to expose David or to degrade him in our eyes. All David's sad experiences are told us in order to warn us that the very best men, and men with the very best upbringing, may yet in the hours of their temptations so play the fool as to lie all their after days in the snare of the devil, and may never know another day of a good conscience, peace of mind, and liberty of life on this side their grave. David's heart-breaking history is told to those who are still young lest they lie, as the prophet saw the transgressors of his day lying, like a bull in a net, and full of the fury of the Lord and the sore rebuke of their God. Let the young then, both young men and young women, attend well to this Psalm of David: aye, and all men and all women.

Now, to begin with, if we are altogether to escape the temptations and the dangers of bad company we must needs, says the Apostle, go wholly out of this world. And, in like manner, it may be said that if we are to escape all the nets and snares, and all the baits and decoys of this world, we must needs never come into this world

at all. For this whole world, in its present dispensation, is as full of all kinds of nets and snares as it can hold.

"The close pursuer's busy hands do plant  
Snares in thy substance, snares attend thy want,  
Snares in thy credit, snares in thy disgrace;  
Snares in thy high estate, snares in thy base;  
Snares tuck thy bed, and snares attend thy board;  
Snares watch thy thoughts, and snares attack thy  
word;

Snares lurk in thy resolves, snares in thy doubt;  
Snares lurk within thy heart, and snares without;  
Snares are above thy head, and snares beneath;  
Snares in thy sickness, snares are in thy death.  
Oh! if these purlieus be so full of danger,  
Great God of hearts, the world's sole sovereign  
Ranger,

Preserve thy deer!"

"Every sense is a snare," says Richard Baxter, in his "Saint's Rest." "Every member is a snare, every creature is a snare, every mercy is a snare, every duty is a snare. We can scarce open our eyes but we are in some danger of being taken in a snare." And so on, at great length and great impressiveness in his spiritual masterpiece.

Now, of all the nets that are in this world, no net was ever woven all at once. There is first one thread, and then there is another thread, and then another, and then a stronger thread, and after that a still stronger; and so on and so on, the silent weaver goes with his ensnaring work, till there is a net knotted strong enough to hold in its close meshes the wildest creature that roams the land. And in like manner, no net to take human souls is ever woven in one day. No bad habit is ever contracted all at once. Only, some day, some night—sees the first thread stealthily laid down. There is first a bad thought, then there is another, and then another, till bad thoughts are quite at home in the mind, and till they become knit and knotted together so that the ensnared man is no more his own, but is at the mercy of a much stronger than himself. A very little is drunk of what ought not to have been drunk, and by one who ought not to have drunk it; and then a little more, and then a little more, and then a little oftener, till a time comes when the drunkard must have his drink though wife and child and good health and good name and his immortal soul should all perish. And the weaving of one such





net is exactly like the weaving of all such nets. Not only the coarse cords of whoredom and wine, but all kinds of cords, even his own cord of a too-absorbing study of the sacred languages—as Dr. Duncan used to say in his deep remorse. The strong and coarse cords of our bodily appetites are bad enough; but in addition to that there are the still more deadly self-indulgences of the soul. You surely all know what those self-indulgences are—some of them. There is our fatal self-indulgence in determining to have our own ways, our own wishes, our own likings, our own desires, our own opinions, and all such kinds of detestable self-indulgences. We are sometimes set in circumstances of great temptation: not to sensual sins, but to the deeper and deadlier sins of the soul. We are sometimes set in circumstances in which we can take and can command our own way with everybody about us, if we choose to take it and to command it, and to demand it. And we do demand it, some of us: thread after thread, day after day, year after year, till, not those we so tyrannise over so much, but we ourselves are far more fatally ensnared than other men are by their whoredom and their wine. Terrible as are the cartropes of sensuality when they are warped and knotted round a sinner's body, what is that to the snare of a man's very soul? The body is the body; and God knows that a sin-ensnared body is bad enough; but a sin-ensnared soul—whoshall put words upon that? One such thread of the very devil to-day, and then another thread of his tomorrow; one selfish and inconsiderate and tyrannical wish of mine to-day, and another to-morrow; one selfish mood of my soul allowed to-day, and another assented to and demanded to-morrow: day in and day out, year in and year out, till my soul is in a snare of its own setting, out of which only the hand of Almighty God can pluck me—a thing that Almighty God very seldom does, because by that time we love the snare in which we lie. And even when we both hate it and ourselves for ever falling into it, yet it is now so warped and knotted around our weak will that we cannot give an honest and a wholehearted consent to our own deliverance by the hand of God or man. And this goes on with us, till the terrible snare of our souls at last goes to the grave with us like our winding-sheet. Only, would to God that the snare of our souls were like our winding-sheet! For our winding-sheet will rot in our graves till it will be seen no more; but the snare of our forever ensnared souls will be the only resurrection garment of our souls, till we shall stand up naked and open in it before the great white throne.

(To be continued)

### TEEREE

#### AN UNEVANGELISED HIMALAYAN NATIVE RULED STATE.

These Himalayan States stand in a difficult position peculiar to themselves. Other places have equally *great needs*, but with the advance of these strength of missions those needs will likely be met, while these parts remain unevangelised. Teeree is the native-ruled portion of Garhwal, and although European Landour is on its southern border, Thibet itself might be overrun by evangelists before Teeree is much thought of. Europeans of any kind rarely go more than a day's ramble beyond the Landour ridge.

The almost indispensable outfit of an ordinary touring camp is altogether too cumbersome for these mountain tracks, and the train of coolies required to carry it would be too much of an inundation for such hamlets as would be reached. If the Lord continues to prosper us (two "unattached" workers) in reaching the Teeree people, I hope to provide a handbook for any strong body that may follow behind us, giving information as to where, among confusion of river and precipice and forest, the lines of Teeree villages lie (amounting in all to some thousands) together with various kinds of information that would be useful in working the State. I am not exactly a young man, having done 16 years of work on the plains before coming here four years ago, but I hope to do enough of the roughest pioneering to make it comparatively easy for those who may follow, whether to work with us or with others. Of course, if anything like the great Revival should take on strongly in the Himalayas, we might see these valleys evangelised by native men before we get through them.

With ridiculously light camping arrangements (including a tent of 16 lbs, and a bed of 8 lbs!), we manage to evangelise villages that otherwise could not be reached. We do not know why it is, but we are sometimes unable to meet even the expenses of *such* means of missioning. It is true that we have no organised support, but as God has given us the ability to work in this way where others cannot, we take it to be a part of the indiction of His call.

The people here in Landour are some of them from the borders of Nepal. There are also great numbers of Mahomedan masons from Little Tibet, and the Gospel among them may be carried back to their Tartar. We are perfecting an invention, already proving most useful, for conveying workers to otherwise almost inaccessible villages, and we believe this a special gift from God. Will those whose mindtablets for prayer are not already overcrowded, pray for this work.

WM. GREET.

Teeree Border Village Mission,  
Landour, North India,



## THE LESSON OF THE WORN-OUT SHOE.

The world is full of homes where, in bureaus laid away with care akin to reverence, is "the little worn-out shoe." Wrapped in a piece of tissue paper; tied around with a faded ribbon and folded with a precision that shows it to be long since old, makes it of no value to the onlooker. But to the mother it is a priceless thing. The number of times that little parcel has been opened and as reverently placed back again has never been recorded by human hand. Every time it has been opened fresh memories of almost forgotten promises have tempted anew the love of old. Is it possible "the little worn-out shoe" has a message for us? Does it make us think that with same reverence we have laid away in the "bureau of memory" things that bear equal sacredness? Have we tied up with trembling hands things that we once loved so dearly and placed them away in the same manner? Perhaps it would be well to take them out occasionally and gain an inspiration for the present.

—Ex.

Good deeds often miss the doing by the merest chance. For a moment you are poised with indecision, about to do a good deed, then withdraw from it by some selfish consideration until the opportunity is lost. It never pays to delay with a good deed. Do it now. To-morrow the man whom you would befriend may be gone, or you may no longer be able to do him the kindness.

The man who is useful will always win the highest prize over him who is merely ornamental.

O little bulb, unceuth,  
Ragged and rusty brown,  
Have you some dew of youth?  
Have you a crimson gown?  
"Plant me and see  
What I shall be,—  
God's fine surprise  
Before your eyes!"

"A body wearing out,  
A crumbling house of clay  
O, agony of doubt,  
And darkness and dismay!  
Trust God and see

What I shall be,—  
His best surprise,  
Before your eyes!"

## A CENTRAL TRUTH.

The apostles handled this testimony repeatedly in logical and invincible argument. Paul preached "Christ must needs have risen again from the dead"; and he does not hesitate to declare the severe alternative—"And if Christ be not risen, then is our preaching in vain, and your faith is also vain." This declaration goes to the very center of the Christian's hope. The precious assurance of the child of God, is that he shall awake in the likeness of Christ; that in his flesh he shall look upon his Redeemer; that he shall see Jesus as he is. The resurrection of Christ and that of the Christian stand together. Christ rose from the dead, then they that sleep in Jesus shall also rise. He has taken the sting from death, and robbed the grave of its victory.

—Applied Theology.

## THE GRAVE: THE TRIUMPH.

BY MARY SPAULDING HATCH.

The Savior knows our sorrow

He knows our grief and pain,

The saddest tales of sin and ill,

The struggles o'er again.

He bore the sin and sorrow;

He bore the grief and pain;

He knew the tales of sin and ill,

The failings o'er again.

These, in his Christly body,

He carried to the grave.

To show that God Omnipotent

Hath ever power to save.

The grave's sad gloom, the winter

Gives place to life and spring.

And Faith lays in the arms of Hope

Its joyful christening.

Each golden flower of springtime,

The lilac's purple hue,

And every wind-tossed blade of grass,

Beneath the skies of blue.

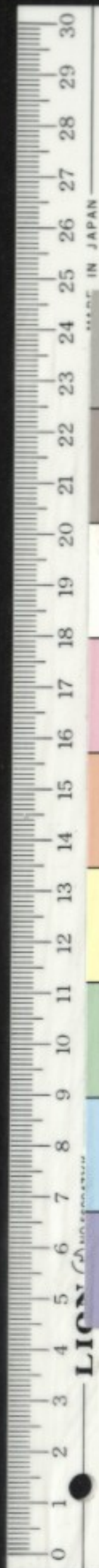
Speak softly, sweetly, gravely,

A resurrection morn,

When, robed in purity and love,

We rise in Christ new-born.

—Ex.





## MYSTERIOUS BUT SIMPLE.

Christ's mission to earth, his incarnation, life, death and resurrection are a mystery. We read that the angels desire to look into it. We can only receive it by faith, rejoicing that the duty required of us is not mysterious, but simple. We are not required to solve the mystery, but only to accept Christ as a Savior. We may know all that we need to know, even "the love of God which passes knowledge." This seems a contradiction, but even a child sees that it is true. The Gospel, the wonder of earth and heaven, is clear to those who accept its promises. He who does God's will "shall know of the doctrine."

## FAMINE OF THE SOUL.

Famine in Japan or India or Turkey makes and appeal which is responded to from America by generous gifts. So our Lord responded to the physical hunger of the thousands on the shore of the Sea of Galilee. But he longed to have them feel the hunger "for the food which abideth in eternal life, which the Son of Man shall give unto you."

There are many signs that the Orient is stirring with hunger now. The opportunity which longed for is given to his disciples to-day, and it is for them to show whether they are as ready to respond to the cry of spiritual of as of physical hunger. —Ex.

## FAITH AND WORKS.

Love and labor go hand in hand. Faith and emulation are but chance and effect. So we have Paul teaching that love is the most excellent way and James declaring that faith without works is dead while Paul again teaches that works are worthless without faith. Indeed if we remember that all these graces are felt by the same and soul when converted we can understand how they live and thrive only when in each other's company, for they are but different features of one and the same thing—the conversion of a sinner from the error his way.

## THE HELPER,

The little sharp vexations,  
And the briers that catch and fret,  
Why not take all to the Helper  
Who has never failed us yet?  
Tell him, about the heartache,  
And tell about the longing too  
Tell him the baffled purpose  
When we scarce know what to do;  
Then leaving all our weakness  
With the One divinely strong  
Forget that we bore the burden  
And carry the song.

Ex.

## GRANDMA'S SILVER HAIR

She wears no royal robes of silken splendor,  
No coronet above her brow so fair,  
But fitting crown for face so sweet and tender,  
The shining radiance of her silver hair.  
She wields no scepter, save of love and duty—  
Out household saint before whose shrine we kneel,  
But at her touch earth's common things gain beauty  
And on her head God sets his shining seal.  
Around each silver thread is twined a blessing;  
Each tiny wrinkle cradle's love's embrace;  
Time's restless hand has traced, with soft caressing,  
Life's holy record on the well-loved face.  
O diadem of priceless worth and splendor,  
Pure emblem of a noble life well spent.  
With thoughts of thee, in retrospection tender,  
Our dearest hopes and memories are blent.

Ida Goldsmith Morris.

Through a long train of influences the Church has set aside Easter and Christmas to commemorate two important events in the life of Jesus the Christ. We love the return of the joyous winter festival, and try to celebrate it in befitting style; without it there could be no Easter.

—Ex.

This is the Easter message  
This is the seal divine;  
As if God said, "I will give them  
Each year a wonderful sign;  
That earth in her resurrection  
May say to the hearts of men,  
After the grave's dark shadows,  
Ye, too, shall blossom again."

Would you be happy? Then withdraw your thought from yourself and devote your attention to making others happy. You will be surprised how quickly life will brighten and hope and joy come back to their accustomed place in your heart. The secret of abiding happiness is altruism, for Jesus' sake.



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